

XXV.

MEMOIRS

O F

LITERATURE.

MONDAY, August 28. 1710.

To be continued Weekly.

I.

EPISTOLA primùm Italicè scripta, dein Latinè reddita ; in qua explicantur Mens & Doctrina Patrum Societatis Jesu circa Controversiam Sinensem. 1710.

That is, *A Letter, written first in Italian, and then translated into Latin, shewing what are the Thoughts and the Doctrine of the Jesuits, concerning the Chinese Controversy. 1710. in 8vo. pagg. 24. without the Name of the Place, where it has been printed.*

THis Letter has been lately printed in Germany ; it contains a clear Account of the Chinese Controversy ; and the Opinion of the Jesuits concerning that Dispute, is very neatly explained.

The whole Controversy consists of these Two Heads. 1. The Honour, which the Chinese pay to *Confucius*, and their Ancestors. 2. Some Words made use of, to signify the True God. As to the first Article, the Jesuits lay down as a certain Rule, that no outward Action, by its own Nature, and abstracted from the Intention of him, by whom it is performed, and has been instituted, can be look'd upon as a Religious Act, rather than a Civil one. Wherefore, in order to know whether the Chinese Ceremonies are superstitious or no, 'tis necessary to consider the publick Intention, and the Design of those who practise them. For instance, there is a Necessity to enquire, Whether the Ceremonies, observed in Honour of *Confucius* and the Ancestors, have been establish'd by the Laws of the Empire, with a De-

sign, that those who practise them, should thereby acknowledge, that the Dignity of those Persons exceeds that of Human Nature. If it be so, those Ceremonies must be accounted Religious ; otherwise they are merely Civil and Political. But, says the Author, how shall we be informed about it ? If the Question was to know, Whether those Ceremonies are lawful or unlawful, one might consult the Scriptures, the Fathers, the Councils, the Decrees of the Popes. But the Question is, to know the Intention of the Chinese in the Practice of those Ceremonies : The Chinese themselves, or their Books, must be necessarily consulted.

The Jesuits have consulted the *Literati* among the Chinese, and the Emperor of China himself. All of 'em answer'd unanimously, That this way of Honouring *Confucius* and their Ancestors, was only design'd to express their Gratitude to them, and to raise in the Minds of their Children a due Respect for their Parents and Tutors : They expect nothing from them ; nor do they acknowledge any thing in them, that is above Human Nature.

The Jesuits infer from thence, that the Honour paid to *Confucius* and the Ancestors, is not unlawful, if it be consider'd as it has been prescrib'd by the Laws of the Empire. For if some Superstitious Heathens carry the thing farther, the Jesuits blame them for it.

As for the Second Article, relating to the Words *Xam-Ti*, and *Tien*, made use of by the Chinese to signify God ; the Jesuits lay down as a Principle, that 'tis impossible for a Man of ripe Years to be absolutely ignorant of the Existence of God ; and consequently, that the Chinese cannot be in a perfect Ignorance of that Supreme Being. Which being so ; can any one believe, that among Five hundred thousand Chinese Characters, each of which makes a Word by it self, there is not so much as one

that denotes the Deity? It may be, that some *Chinese* made use of the Character signifying the Deity, to denote a Creature; but 'tis impossible to conceive that the *Chinese* had no Words to express the Deity.

It appears, after a careful Examination, that the *Chinese* have no other Words, to express the Divine Perfections, than *Xam-Ti* and *Tien*; from whence the Jesuits infer, that those Words are the Names of God among the *Chinese*. It cannot be objected that they are not the Names of the True God, because they have some other Signification: For in all Languages there are several equivocal Words, which signify one thing in a proper Sense, and another in a figurative Sense. This is the less to be wonder'd at among the *Chinese*, because they are very fond of Allegories.

The Jesuits had Three Reasons, among others, for allowing their New Converts the Use of those Words, to signify the Deity. 1. They followed the Example of the Apostles, who did not scruple to use the general Name, whereby the *Greeks* or the *Romans* denoted the Deity, tho' those Heathens bestowed that Name upon their Idols. 2. They design'd by this Method to fight the Atheistical *Chinese* with their own Weapons, by shewing them that their Ancestors acknowledged a God, and call'd him by a certain Name. 3. Lastly, By this means they gave a solid Answer to the Emperor of *China*, who ask'd them, How it came to pass that God, whose Goodness, Justice, and Providence they did so much extol, suffered so vast an Empire to be so long deprived of the True Religion? How will the Jesuits answer that Question? Will they justify the Conduct of God, by alledging Original Sin? Should they take this Method, they would explain an Obscurity by a greater Obscurity. Their Answer ought to be this; viz. That the *Chinese* themselves are the only Cause of their Misfortune; That tho' they knew God, they did not glorify him like God. But if the material Heaven, and its Activity, be understood by the Words *Xam-Ti* and *Tien*; the Complaints of the *Chinese* against Providence will appear well grounded, and it will be impossible to give 'em a good Answer.

At the End of this Letter, the Author explains the Thoughts of the Jesuits, concerning the Decree of *Clement XI.* which condemns the *Chinese* Ceremonies. They have a due Respect for that Decree, and are resolved to get it observed to the utmost of their Power, since it condemns nothing but what they themselves condemn. The Question is to know, Whether or no Father *Martini* gave a faithful Account of the *Chinese* Ceremonies to Pope *Alexander VII.* *M. Maigrot* denies it, and the Jesuits affirm it. The Jesuits will not lose their Cause, unless the Pope condemns Father *Martini's* Account. Nothing has been defin'd against them, as the Author makes it appear from the very Words of the Decree. He answers the Arguments alledg'd by a Doctor of the *Sorbonne*, to shew that the Relation of Fa-

ther *Martini* has been condemned by the Decree of *Clement XI.* Lastly, He endeavours to prove, that the Jesuits need not be afraid of Losing their Cause, tho' the Matter should be brought to a new Examination.

II.

R. SALOMONIS JARCHI
Commentarius Hebraicus in Pentateuchum, latine versus, cum duobus vetustissimis Codicibus MSS. collatus, & notis illustratus à Joanne Friderico Breithaupto, S. Cæs. Majest. & Duc. Sax. Consiliario. Gothæ, typis Rayherianis. 1710. in 4to.

That is, *The Commentary of Rabbi Solomon Jarchi upon the Pentateuch, Translated into Latin, and Illustrated with Notes, by John Frederick Breithaupt. Gotha. 1710. in 4to.*

THE Commentaries of *Solomon Jarchi* have appeared to several Learned Men of great use to understand the Old Testament. The late *M. Scherzerus* translated into *Latin* his first Section of the Pentateuch; to which he added several Notes collected from other Jewish Writers. That Piece was publish'd with the *Mercaba* of *Maimonides*, and *Abarbanel's* Commentary upon the Prophet *Haggai*. The whole was entitled, *Trifolium Orientale*. That Edition being sold off, *Dr. George Abichtius*, Professor of the Oriental Languages in the University of *Leipsick*, revised and mended the *Trifolium* publish'd by his Predecessor, and added to it the second Section of the Pentateuch with a *Latin* Translation, and several Remarks like those of *Scherzerus*. He publish'd in the same Volume the Commentary of *Aben Ezra* upon *Haggai* translated into *Latin*. This Collection, entitled, *Selecta Rabbinica* came out at *Leipsick* in the Year 1705. *M. Reland* looks upon Rabbi *Jarchi* as one of the best Interpreters we have; and tells us in his Preface to the *Analecta Rabbinica*, that when he met with any Difficulty in the Hebrew Text of the Bible, the Explications of that Jewish Doctor appear'd to him more satisfactory than those of the Great Critics, or any other Commentator.

M. Breithaupt has translated into *Latin* not only the Commentaries of *R. Jarchi* upon the Pentateuch, but also those of the same Writer upon the other Books of the Old Testament. The Style of that Commentator is so short and concise, that 'tis no easy thing to understand him in several Places, without the help of other Jewish Interpreters. Besides, when he mentions the Traditions of the Jews recorded in their Writings, he never quotes the Chapter nor the Page; which gives no small Trouble to a Translator. That Rabbini, who lived in the XIIth. Century, mentions several French Words, that have been very much corrupted, and cannot be easily

easily understood. M. Breithaupt has overcome all those Difficulties. The Style of his Translation is not very elegant; but it is clear, and fully expresses the Sense of the Author. He design'd to publish the *Hebrew* Text with his Version; but he changed his Mind, considering that there are many printed Copies of that Rabbi. This Translation may be of great use upon several Accounts. Those, who apply themselves to Rabbinical Learning, will be enabled by this means to understand the Commentaries of Rabbi *Jarchi*. Others, who desire to be informed of the Traditions of the *Jews*, will fully satisfy their Curiosity by reading this Author, and the Notes of the Translator. The Study of this Commentator is also necessary to dispute with the *Jews*, and confute their Errors. I add, that when there is any Difficulty in the Phraseology of the Sacred Writers, which wants to be cleared, Rabbi *Jarchi* explains it very carefully. There are several Things in this Writer, that may be alledged against the *Jews* with great Advantage. If, for Instance, the Modern *Jews* deny that the Messiah is to be understood by the Word *Schilo*, Gen. XLIX. 10. they may be confuted by the Authority of this Interpreter, who agrees with the Christians in his Explication of that Word. I omit some other Advantages, that will arise from M. Breithaupt's Performance. The remaining part of his Translation will be publish'd in time.

III.

DE HUMANIS affectibus ciendis & coercendis ad hominem de eorumdem servitute manumittendum, & ad libertatem Christiani instituti, seu per Regiam Coeli viam manuducendum. Opus tribus Tomis digestum, moribus corrigendis, vitiis amovendis, virtutibus promovendis, pietati fovendæ, amoliendæ impietati accommodatum, uberrima variæ eruditionis Sacro-profanæ supellectili, Fro-rulentis SS. Patrum assertis, doctrinis, & Sacrarum Scripturarum interpretamentis locupletatum. Sacris præsertim Concionatoribus, viris ascetis, & Evangelicarum virtutum culturæ addictis perutile. Authore R. P. D. Cajetano Felice Verani, Clerico Regulari, Sacræ Theologiæ Professore, nunc primum in lucem prodit. Monachii. Sumptibus Joannis Jacobi Remy Bibliopolæ, formis Mathiæ Riedel. 1710.

That is, *The Art of raising & curbing the Passions, in order to free Men from their Empire, and lead them to the Christian Liberty through the way to Heaven. A Work divided into Three Volumes; proper to re-*

form Manners, to remove Vices, to promote Virtue and Religion, and put a stop to Impiety; full of Sacred and Prophane Learning, and of great use to Preachers, and Ascetics, and to all those, who apply themselves to the Practice of Christian Virtues. By the R. F. D. Cajetan Felix Verani, Regular Canon and Professor of Divinity. Munich. 1710. Three Vol. in Folio. I. Vol. pagg. 701. II. Vol. pagg. 762. III. Vol. pagg. 768.

Father Verani's Design is to shew by what Method Men may be led to the practice of Virtue, and enabled to shun Vice. He begins with general Rules concerning the Art of Moving and Persuading; and then enquires into the Causes of the several Passions, where-with Men are agitated. The Internal Causes are, in his Opinion, the different Tempers, and the various Structure of the Organs. The External Causes are the Aliments, which, according to their different Qualities, occasion different Inclinations: Whereupon he mentions a Child, who having been nursed with Goat's Milk, could not forbear leaping at all times, when he grew in Years; and another, who having been nursed with Sow's Milk, took always great Delight in wallowing in the Mire. He also reckons Medicaments among the External Causes of Men's Passions: Which was the Reason, says he, why *Carneades* used to clear his Head with Hellebore before he entered upon a Dispute, being persuaded that it prevented the foul Humours of the Stomach from getting into the Seat of the Soul, and making the Mind heavy. The Author adds, that the wicked Spirits are also some External Causes of our Passions. After several Reflexions he comes to Particulars: He takes a View of all Human Passions, to shew how dangerous they are, and at the same time teaches us how to overcome them. The following Example will enable the Readers to judge of the Character of this Author. Men, says he, have naturally a great Inclination for Pleasure: They will suffer nothing; and yet Patience under Afflictions is the only thing, that can procure them a solid Pleasure and a true Glory. We ought to suffer patiently, "as we are taught by the Example of Christ himself, who was led to the Slaughter like a Sheep. Good Horses are so teachable in a Manage, that they will not only run or stop when their Master bids 'em, throw up their Fore-Legs, stamp with their Feet, and turn all manner of Ways, but also fall on their Knees, that their Master may more easily get on their Backs: Which cannot be expected from vile and contemptible Cart-Horses. Alexander had a Horse call'd *Bucephalus*: That Horse adorn'd with rich Trappings, foaming and champing the Bit, suffered no body to ride him but his Master. Why then shan't we learn to submit to our Divine Master? Let us acknowledge that Jesus Christ is our King. "Let

" Let us bend our Knees, and be directed by him,
 " to do or suffer whatever he thinks fit. We read
 " in *Theodoret*, that the Devil threaten'd to beat
 " an *Anachoret*, unless he left his Solitude, and
 " went into the World. The *Anachoret*, with-
 " out being concerned, told him in cold Blood,
 " and with a Smile; Either God will, or will
 " not suffer thee to abuse me: If he will suf-
 " fer it, I shall joyfully bear thy Blows, be-
 " cause then God himself will strike me; but

" if he will not permit it, I laugh at thy
 " Threatnings, because thou wilt never be
 " able to satisfy thy Desires, whatever Rage
 " and Fury thou may'st be transported with.
 " This is what each of us ought to say to his
 " Enemies: If God will permit you to do me
 " Mischief, &c". This Work is full of such
 Devout and Pious Reflections, attended with
 several Historical Passages. The Author de-
 sign'd it chiefly for the Use of Preachers.

WITTEMBERG.

M. *Wolfius* designs to publish Three Hundred Epistles
 of *Libanius*, with a Latin Translation and several
 Notes of his own. That Learned Man has lately put
 out a new Edition of *Phaedrus*, wherein he vindicates
Gudius's Notes upon that Author against *M. Gronovius*.

HALL.

M. *Michaelis*, assisted by the Oriental College of Di-
 vinity, is printing an Hebrew Bible in 4to. and
 120. carefully compared with several Manuscript and
 Printed Copies, illustrated with many parallel Places, and
 short Notes, &c. They are advanced as far as the Minor
 Prophets, which are now actually in the Press. That ex-
 cellent Edition will be publish'd with this Title:

*Biblia Hebraica, ex aliquot Manuscriptis & compluribus
 impressis Codicibus, item Masora, tam edita quam manuscripta,
 aliisque Hebraeorum Criticis, diligenter recensita. Præter no-
 va Lemmata Textus S. accedunt loca Scripturæ Parallela, Ver-
 balia, & Realia, brevæque Notæ, cum nucleo Græcæ LXX.
 Interpretum & Orientalium Versionum: Nec non selectæ Vari-
 antes Lectiones. Prodeunt in Academia Fridericiana, Cura
 Jo. Heinr. Michaelis, P. P. & opera Collegii Orientalis Theolo-
 gici. Halæ Magdeburgicæ, Typis & Sumptibus Orphanotro-
 phei.*

The following Treatise concerning the Satisfaction of
 Christ, has been lately printed.

*Joh. Gustavi Reinbecki, V. D. M. Adj. Berolin. de Redem-
 ptione per Lytron Tractatio Theol. qua Satisfactio Christi, una
 cum doctrina hujus genuino ad Sanctimoniam ductu asseritur,
 eoque sine Democriti Christiani Scriptum, vulgo Apostolical
 Guide to true Justification, examinatur. Cum Prefatione
 Pauli Antonii Theol. D. & P. P. in Academia Halensi. Halæ
 Magdeb. Sumptibus Orphanotrophei. 1710.*

PARIS.

Father de *Sainte Marthe*, a Religious of the Abbey of
St. Germain des Prez, has been a long time preparing a
 new Edition of the Book, entitl'd *Gallia Christiana*, printed
 in 1656. This Edition will be much larger than the first,
 because it will contain all the Discoveries that have been
 made in Antiquity ever since. The new Editor informs
 us, that it will be also more accurate and disposed in a
 better Order, because he has divided his Work into Ecclesi-
 astical Provinces: By which means, the Suffragan-Bishops
 will be brought nearer their Metropolitans, and the Ab-
 bots nearer their Bishops; which is of no small use to
 clear their History.

When the late Assembly of the Clergy were inform'd
 of the Design of Father de *Sainte Marthe*, they appointed
 the Archbishop of *Narbonne*, and the Abbot de *Premeaux* to
 examine that Work. The Prelate gave an Account of his
 Commission the 17. of June in a Discourse, which he made
 in a full Assembly. He enlarged upon the Usefulness of
 that Work, and said that the Clergy of *France* did always
 express a great desire to see it printed, since they honoured
 with their Protection all those, that went about it. *John
 Chenu*, added he, gave as it were a Specimen of it in 1621.
Claudius Robert, great Archdeacon of *Chalons* upon *Saone*,
 publish'd in 1626. a more perfect Collection of the Arch-

bishops and Bishops of *France*; but perceiving that there
 were many things wanting in his Collection, he exhorted
 Messieurs de *Sainte Marthe* to write upon that Subject.
 They were also exhorted to it by a Deliberation of the
 Assembly of the Clergy in 1645. who desired them to get it
 printed as soon as possible. Messieurs de *Sainte Marthe*
 died about that Time: The Children of *Scavola*
 presented the Work of their Father and their Uncle to
 the Assembly of the Clergy in 1655. and 1656. to have it
 examined by those, whom the assembly should think fit
 to appoint for that Purpose. Though that Work was then
 approved and commended by *M. de Marca*, Archbishop
 of *Toulouse*, and the other Examiners appointed by the As-
 sembly; the Editors found that many things wanted still
 to be added to it: Which was the Reason why they pro-
 mised to put out a Second Edition; but they never pub-
 lish'd it. Father de *Sainte Marthe*, said the Prelate, who
 has inherited their Name, their Love for Learning, and
 their Zeal for the Service of the Clergy of *France*, designs
 to fulfil their Promise, if the Assembly will be pleased to
 honour him with his Protection. Every body applauded
 the Discourse of the Archbishop of *Narbonne*, and it was
 resolv'd to print a Circular Letter, directed to all the
 Prelates of *France*, whereby they should be desired to help
 Father de *Sainte Marthe* in every thing, that lies in their
 Power, particularly in the search of Charters and ancient
 Monuments, which he wants to compleat his new Editi-
 on of the *Gallia Christiana*. This Work is in good For-
 wardness.

M. Petis de Lacroix, Dean of the King's Secretaries and
 Interpreters, Reader and Professor in the Royal College,
 has publish'd some Persian Stories, entitl'd, *les Mille & un
 Jour*, (a Thousand and one Day.) He says, they are Indi-
 dian Plays, turn'd into Persian Stories by the Dervise Mo-
 cles. He adds, that this Dervise communicated them to
 him, and gave him leave to transcribe 'em. Those, who
 have read, * *Les Mille & une Nuit*, (a Thousand and one
 Night,) will easily form a Notion of the *Mille & un Jour*.
 'Tis the same Method, the same Taste, and the same De-
 sign; only with this Difference, that in the *Mille & une
 Nuit*, a Prince is prepossess'd against Women; whereas in
 the *Mille & un Jour*, a Princess is prepossess'd against
 Men.

M. Bourmon, sworn Writing-Master, Book-Keeper, A-
 rithmetician, nominated by the Parliament for the Veri-
 fication of Writings, Signatures, Accounts and Compu-
 tations, has newly put out a New Arithmetick.

*L' Arithmetique Pratique appliquee au Commerce, aux Fi-
 nances, à la Banque, au Palais & à l' Art Militaire. Ouvra-
 ge plus complet que tous ceux, qui ont paru jusqu' à présent
 sur ce Sujet. In 120.*

The Author gives notice, That all Copies not Sign'd
 with his own Hand, will be Counterfeit.

* That Book has been translated into English, and printed
 with this Title, *Arabian Nights Entertainments*.

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